

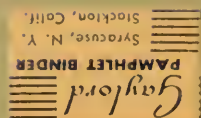
J.F. Pollock

Biblical Studies
Concerning
The Israel of God and
the Coming of Christ

BS1196
.5.C6P7



BS1196
.5.C6P7

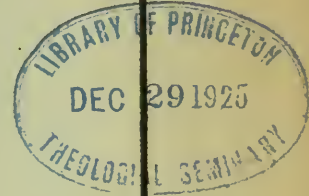


BIBLICAL STUDIES

CONCERNING

THE ISRAEL OF GOD AND THE COMING OF CHRIST

By J. F. [✓]POLLOCK, A. M., PASTOR OF THE
PRESBYTERIAN CHURCH, ALLENTOWN, PA.



PREFACE.

The first of these papers was prepared for the Lutheran Quarterly at the suggestion of Rev. J. M. Singmaster, D. D., then Pastor of St. Paul's Lutheran Church of Allentown, Pa., but now Professor in the Seminary at Gettysburg. In a conversation the argument and conclusion was outlined to him, and hence his suggestion and the writing of the article.

The second article was prepared quite a number of years since, and Horace's advice taken with it. An invitation to read an article before the Easton Ministerial Alliance, led to a searching of draws to find the article named, and the forgotten study was stumbled upon, and read with a great deal of interest. The line of thought, methods of interpretation and conclusion were seen to be very like to that in some of our modern standard works on Biblical Theology. Not finding the paper I was invited to read, I offered to present one on the subject of this second article. As the Easton Brethren unanimously approved of the spirit of the article, while some differed from the conclusions, I have thought fit to have it printed and circulated. While the subjects dealt with have been and are matter upon which good men have differed, I hope that I have not given utterance to my thoughts in a manner offensive to any brother. "We can do nothing against the truth," and in its interests charity and toleration is a virtue. The article in this pamphlet is essentially the same as that read at the Alliance in Easton, and to my brethren in the ministry both are committed.

JOHN F. POLLOCK,

November 22, 1901.



The Covenant People and their Part in the Promises.

Reprinted from the Lutheran Quarterly.

It is of great importance, in biblical interpretation, to determine the essential character of the people of God under all dispensations. If the promises of God in the Old Testament are to a race, then there is a marked difference in the two Testaments. If those promises are not to a race, but to a people organized into a corporate community the uniting bond of which was faith in God revealing himself in his grace and goodness to sinful man, then there is harmony between the two Testaments; and if the faith of the Old Testament looked forward to a Messiah, and trained the people to see and rest upon him for salvation, then when the Messiah appears, the people of God will be the people receiving him as their head and depending upon him, in all his offices, for life and blessedness. All the promises of God will then be yea and amen, to the covenant people of Christ, and Abraham will be the father of the whole body of the faithful.

And the first important consideration bearing on the subject is the character of the community of which Abraham, Isaac and Jacob were successively the heads.

Annexed to the call of Abram was the promise in which God engaged to make him a great nation (Gen. 12:2); and this promise was repeated to the patriarch (18:18), and to Jacob (35:11). When the latter went down to Egypt he was informed that the promise was to be fulfilled in that land (46:3). The greatness of the nation consisted in two very comprehensive particulars: First, God was near to the people in all that they might call upon him for; secondly, the nation had revealed to them a righteous

law for their government and training (Deut. 4:8).

Now a nation (*goi*) is a corporate community, and the same term used in the promise to Abraham and to Jacob is applied to the nations generally and is translated by the terms, nations, Gentiles and heathen. As a corporate community there is no contrast between the nation Abram was to become, and the other nations of the earth. The contrast is altogether in the character of the bond uniting the members of the community.

From one of the branches of the Semitic people, Abram was called out of a condition of previous idolatry (Jos. 24:2) to become an elect community, the members of which were bound together by faith in God revealing himself to them from time to time, as the community needed revelation and as they were able to receive it (Heb. 1:12). He was seventy-five years of age when he entered Canaan as a childless man, at the head of a nomadic community. After a brief sojourn in Egypt, he and Lot parted company, because they had grown too great to dwell peaceably together, on account of the disputes of their servants. A short time after the separation, when Lot was taken captive by the enemy which invaded the vale of Sodom and the neighboring cities Abram was able to arm 313 trained servants to rescue his nephew (Gen. 14:14). The haste with which these were armed and the enemy overtaken before the northern boundary of Canaan was reached, suggests that these trained servants were a sort of standing army, and that Abram had others beside them in his community. Sarah's maid, Hagar, was an Egyptian, and as

Pharoah had given Abram men-servants as well as women servants, some of the male community would be made up of Egyptians. His eldest servant was from Damascus, and the community under Abraham may have been made up of elements from all the peoples between the Euphrates and the Nile. Halevy derives the name Abram from abir, chief, and am, people, and, whatever be the character of the derivation, the position assigned to Abram, when he was called, is undoubted.

In the seventeenth chapter of Genesis this community is taken into covenant relations, and to Abraham and his seed God engaged to be "a God," to give them the land of Canaan for an everlasting (olam) possession, and this covenant was to be sealed and signified by circumcision, which was to be in their flesh for an everlasting (olam) covenant. All born in Abraham's house or bought with his money were to be circumcised, and the uncircumcised soul was to be cut off from his people. That same day, "Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abram's house, and circumcised them in the self same day, being ninety-nine years of age. It is in connection with entering into this covenant that Abraham was promised that God would make him a father of many nations, and his name was charged in token of the covenant relation and the destiny appointed to him. Now this covenant community is a community, none of whom are Abram's seed in any physical sense, excepting Ishmael, and with the divine sanction, he was subsequently separated from it (Gen. 21:12). Thus the covenant community at the beginning was a community bound together by the faith of its head.

But more than that, the promise of a son by Sarah is a promise annexed to that covenant, and when Isaac was born, he was born into a community having its fundamental character already established, and under the law of it. In those days, nations were small communities and theocratic in their character. The god acknowledged by the nation, as its invisible ruler, had for his representative the earthly ruler and before Abraham's day, the kings of Egypt were wont to style themselves sons of Amen, Ra, or Phath. But the

hereditary king was subject to the hereditary religion, and Amenhotop IV, belonging to the eighteenth dynasty, found that he could not readily reform the religion of Egypt. (History of the East by Lenormant and Chevallier, p 237, Vol. 1).

The community of which Abraham was the head had been under divine training ever since Terah immigrated from Ur of the Chaldees, and when Abraham was ninety-nine the time had come for it to become organized under the bonds of that revelation which had been made to it from time to time since the patriarch began his sojourning. From the Euphrates to the Nile, and back again to Canaan, in scenes of peace and in scenes of strife, the community had seen their chief under divine guidance and protection, and they were ready to become a theocratic community under Abraham as God's representative. No doubt the faith of Abraham was far in advance of the members of the tribe but the account of Eliezer's journey to PadanAram would indicate that he also was a man of faith, and one to whom Abraham could commit the destinies of his house.

The headship of Abraham was continuous for at least a hundred years, and during that time he commanded his house to keep the ways of the Lord, to do justice and judgment, that the Lord might bring upon him all he had spoken (18:19). Thus when Isaac was born there was a community which had been under divine training for many years, and had formally entered into covenant with God. Such a community had an interest in preserving the revelations committed to it, and the successive heads came to their office under the law of the community, and for the purpose of guiding it in the way of obedience. Isaac was born to headship in the covenant community; and before Abraham died he sent away all who might dispute the headship with him and gave to that son all that he had. Thus the Abrahamic community was not one bound together by ties of blood, but by faith in God revealing himself through Abraham.

The covenant people preserved the same character during the headship of Isaac. He was forty when he was married, and sixty when his twin sons were born, and when Abraham died the boys were fifteen years old. During his life

he was prosperous, had a great store of servants (Gen 26:14) and was greater than any of the lords of the Philistines among whom he sojourned (16), so that Abimelech thought it prudent to enter into a treaty with him and exchange oaths in ratification of it (31). With Isaac God renewed the promise to Abraham, and engaged to multiply his seed for Abraham's sake (24). Though he lived 180 years he never had but the two sons, and of these Jacob was chosen to succeed him in the headship of the covenant community (28:4).

The manner in which Jacob received the blessing of Abraham from his father necessitated a sojourn in Padan-Aram and after a sojourn of 21 years he returned to Canaan with men servants and women servants (32:5). When Simeon and Levi pillaged Shechem the women and children were added to the covenant community (34:29), and when Esau departed from Cannan, the brothers had become so great that the land could not bear them (36:6,7). Ten years later Jacob went down to Egypt with all that he had (46:1,47:1). He was one hundred and thirty when he stood before Pharaoh (47:9), and 215 years had passed away since Abraham had crossed the Euphrates, one half of the 430 years from that event till the Exodus (Ex. 12:41); and when two more generations should have passed away the time of deliverance from Egypt would be due (Gen. 16:16).

The unreadable story of Judah (c. 38) indicates that the time was ripe for some change in the family of Jacob. Who were the wives of Jacob's sons, we are not informed, except in the case of Joseph and Judah, and the former was a daughter of the priest of On, and the wife of the latter was of the daughters of the Canaanites. The critics of the present day think that under the figure of marriage and assignation, union with Canaanite tribes may be signified; but be that as it may, it is a matter of record that Judah's daughter-in-law, and the mother of his two sons Pharez and Zerah, was a Canaanite, and an ancestress of our Lord's humanity. In the descent to Egypt a distinction is to be made between "all that Jacob had," and his immediate descendants—the latter, counting himself and Joseph and his sons, being seventy souls (46:6–27).

Had this been the whole community of Jacob it is exceeding unlikely that a

district as large as Goshen, some 60 geographical square miles, would have been assigned to them, and altogether impossible, without miracle, that they should have overflowed it in 215 years, and become a people numbering 603,550 fighting men, besides 22,000 Levites, from a month old and upwards (Num. 2:32, 3:39). Population is thought to be capable of doubling itself every 25 years, though we have no reliable account of any community having increased at that rate. But if Jacob's progeny had thus increased, their numbers would have been a long way short of one half of those numbered at Sinai. We must therefore conclude that the people numbered at Sinai was the increase of the whole community of which Jacob was the covenant head, and of this people Jacob was the eponymous ancestor, and his twelve sons bore the same relation to the tribes into which the covenant people was divided.

A proof of this will be found by inspecting the seventy souls which came out of the loins of Jacob. It is made up of four generations, in the first of which is Jacob; in the second Jacob's twelve sons and one daughter; in the third 51 grandsons and one grand-daughter; and in the fourth, four great grandsons. It is scarcely probable that in twelve families, having an aggregate issue of 51 sons, there should be only one daughter, and only two females in the issue of three generations. How can we account for only two females in this number of seventy? The answer that seems to me to agree with scripture representations is that it is made up to show the relation of the covenant community to all the families of the earth.

In the tenth chapter of Genesis seventy nations are spoken of as inhabiting the earth. From one of those nations Abraham was called to become a great nation, that in him they might all be blessed. The mediatorial headship of Abraham is brought out in his intercessory prayer for Sodom, and in his intercession for Abimelech. In Isaac and Jacob the headship of the covenant community was personal, and the promises to Isaac and Jacob are for Abraham's sake. With Jacob the headship in an individual ceases, and the nation itself becomes the representative nation in relation to the seventy nations which are regarded ideally as inhabiting the

earth. So it is called Jehovah's son,, even his first-born (Ex. 4:22), and in Hosea (4:6) a priestly position is assigned to it. As there were not enough males to make up the number of seventy, two females were added to the 68 males, and the community which goes down to Egypt is thus represented as the priestly community chosen of God to stand between him and a dark world, and receive light from him to shed upon its darkness (Ex. 19: 4-6). Hence the home of the nation was to be midway between the centers of the ancient civilization which controlled the destinies of the ancient world till the rise of the Greeks and the conquest of Alexander turned the march of civilization westward, and prepared for the Apostles and their successors the language of the gospels. Jacob did not leave the blessing of Abraham to any one of his sons, but the nation itself became the mediatorial community, and the Messianic promise was to be realized in the tribe of Judah.

Hence the number seventy represents the priestly character of the nation, and it was seventy of the elders of Israel who beheld the vision of God's glory at Sinai (Ex. 24:1, 9, 10), and seventy elders were chosen to be filled with the spirit of Moses that they might bear the rule of Israel with him (Num. 11:16-17, 24-29), and serve as a check upon the individual rulers of the covenant people, during the time of their representative office. It was this body who inquired of John the Baptist his authority, and received testimony concerning Christ (John 1:19-29); and it was this body which rejected Jesus as the Messiah, and sought to kill him at the end of his Judean ministry (5:18). They sat in Moses' seat, and because of their rejection of the Lord of the vineyard, the kingdom of God was to be taken from them and given to a nation bringing forth the fruits thereof (Matt. 21:43). To represent this priestly position of the chosen community the progeny of Jacob descending to Egypt is made up to seventy, and of these, his twelve sons became the eponymous ancestors of the twelve divisions of the whole community, and his grandsons, and great-grandsons became eponymous ancestors of smaller divisions within the tribes.

Let the 74,600 warriors of the tribe of Judah be taken, as they were numbered at Sinai a year after the Exodus, and how can that number be thought of as the natural increase of Judah and his three sons in 215 years from the descent to Egypt? The Bible does not hint at anything miraculous, and the Bible miracles are never of a kind, which requires such a tax upon our ideas of that which is possible. But it is well to notice that the Kenites and the Kenizzites appear first among those tribes whose lands God promises to the seed of Abraham in four generations (Gen. 15:19), and these appear among the ancestors of the great houses of Judah (1 Chron. 2:55, 4:12-15); and as Caleb belonged to the latter people, it seems that, before the Exodus, the Kenizzites were received into the tribe of Judah on the same footing as the purest blood in that tribe.

Nor were all the years spent in Egypt years of oppression. Some of Judah's eponymous progeny broke away from a nomadic life, and learned the arts of civilization, and during that time some of them made a settlement in the land of Moab (1 Chron. 4:22-23). The same is true of the tribe of Ephraim (1 Chron. 7:20-24), and we are told that a mixed multitude, or people, shared in the deliverance from Egypt (Ex. 12:38). When the tribes were numbered at Sinai these disappear, and no doubt, they were incorporated among the tribes. A door of entrance into the fellowship of Israel was always open to the stranger (Ex. 12:48, 49), and no nationality was excluded, saving the Moabites and the Ammonites, and that exclusion was only for a time. Thus the Israel of God in the Old Testament was a community in which there were none of the patriarch's physical seed at its formation, and at the Exodus, the literal descendants of Jacob in the nation taken into covenant relations with God at Sinai, were comparatively few.

The name Israel is thought to mean, God persists, and it was applied to Jacob at Peniel, because there he appeared as a man in whom God had been persisting, and the divine persistence was seen in the man, who, while he used all means to placate the wrath of an offended brother, yet looked to God to make all successful, and all alone wrestled by the restless Jacob to the divine favor to be manifested in him.

And it is in his character as a man in whom the divine persistence has brought forth fruit, that he becomes the eponymous ancestor of that community in whose history, the history of the only begotten Son of God was to be foreshadowed, and the world prepared to welcome his advent.

When we come to the conquest of the land of Canaan, we find that Rahab and her father's house were incorporated into the tribe of Judah, and her name also appears in the genealogy of Mary's Son. Comparatively few of the cities of the Canaanites were taken and their inhabitants exterminated under Joshua. A foot-hold was given to each tribe, and their inheritance indicated by the lot, but their possession of it depended upon their faithful obedience. Coming among a civilized people with chariots and fenced cities, the invaders took possession of the mountains and hill-tops, where the chariots and horsemen could not be well used, and satisfied with their first successes, they rested from their warfare. Thus they made peace with the Canaanites, and the record is that "they dwelt among them, and took their daughters to be their wives, and gave their daughter to their sons, and served their gods" (Jud. 3:5,6). The two peoples thus gradually became one, and shared in the same chastisements for their sins, and in the same mercy which turned to the cry of penitence and granted deliverance. The covenant people had let their opportunity escape, and made covenants with the Canaanites, and so God gave the Canaanite people a place in the land, and spared them to prove Israel by their means. It appears that Israel was the weaker people in number, and in northern Israel, in the time of Deborah, the Canaanites came near to securing the mastery (Jud. 5:6). For a time a semi-Canaanitish state was set up in Shechem, and Abimelech was prince over Israel for three years (9:22). The tribe of Dan did not obtain a settlement in the land the lot gave them, and, in the time of a grandson of Moses, went to the northern part of the land, conquered Laish, and called at Dan, and there set up an idolatrous worship (18:30). Jerusalem was held by the Jebusites till the time all the tribes united to make David King, and thus for nearly or a little more than four hundred years the people brought

out of Egypt were assimilating the inhabitants of Canaan and gradually becoming one people. Hence Saul's assault upon the Gibeonites was regarded as such an infraction of right that the land became blood guilty (2 Sam 21:1,2). In the services of Saul, Edomites are found, and Philistines in David's; and Uriah the Hittite, and Arunah the Jebusite were Israelites in faith. So we find David estimating his own position thus:

"Thou has made me the head of the nations:

A people whom I have not known shall serve me.

The strangers shall submit themselves unto me,

As soon as they hear of me they shall obey me."

(2 Sam. 22:44,45).

It is not all figure Ezekiel uses when he says: "Thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite" (16:3, 45). The kingdom of David was largely a Canaanite kingdom, and in the time of Solomon all the subject peoples had been incorporated into Israel except 156,600, and after his day these, for the most part, seem to have been absorbed.

Solomon's numerous marriages, his commercial enterprises and building operations, were a farther reaching out to the nations and made Jerusalem the shrine of other gods besides Jehovah, it also made David and his reign ideal of better things to come, and gave definiteness to national hopes. The division of the empire of David into two kingdoms tended to conserve religious hopes, and when the Northern Kingdom introduced innovations the godly gathered into the kingdom of Judah and strengthened it. Thus a purer religious community was formed, and Jerusalem became the seat of Jehovah's kingdom over all the nations in and around the covenant community, and from Zion his judgments were sounded forth to them all (Amos I. and II). On the eve of the fall of the Northern Kingdom the escaped of Israel found a refuge in Judah (Is. 4:2), and during the Assyrian invasion remnants from Philistia (Is. 14:30), Moab 16:14, and Syria (17:3), came into the Southern Kingdom, and formed a new Israel. With the fall of the kingdom

of Edomites. Ezekiah became the head of the covenant community, and at the Passover he celebrated, a multitude of people came from the tribes inhabiting the northern portion of the land, and among them were strangers to join themselves to the Lord (2 Chron. 30:18, 25). Thus the people of Judah became an Israel and are so called by the prophets and in the later histories.

In the Chaldean invasion the nations around the covenant community were to be chastened, but like Israel, were to be returned to their territories, and have another opportunity to learn the ways of God's people (Jer. 12: 14—17). A hope of return from exile was given, only to those of Judah carried away with Jehoiakin in 597 B. C. (29:16—20), and God's thoughts of peace concerning them were to give them hope and a latter end (Marg. R. V., verse 11). The duration of the captivity of the Northern Kingdom was to be 390 years, according to the Hebrew text of Ezekiel, 350 according to the LXX., and the duration of the captivity of Judah 40 years (Ezek. 4:4, 6). During that time both elements of the covenant community were under instruction by the prophets Jeremiah and Ezekiel, and in the wilderness of chastisement an Israel was reconstructed (Hos. 2:14, 15). A general invitation was given by Cyrus to all who desired to do so to return to the land of Canaan (Ezra I: 1—4), and those who embraced it were the children of Israel. God did not leave those who remained in the empire of Persia, but delivered them from dangers, so that when their neighbors saw that God was with them, many became Jews (Esth. 8:7). Thus covenant communities were preserved in heathen lands, and these prepared the way of the Apostles and made it possible that in a single generation the gospel could be preached and churches established in all parts of the Roman Empire. In the time of the Maccabees, the Idumeans, a different people altogether from the ancient Edomites, became Jews by an enforced circumcision (Joseph. Antiq. XII, ix, 1); and from this people came the Herodian family, and 20,000 Idumeans came into Jerusalem during the Roman invasion, and perished with that guilty city (B. J. IV, iv-v).

It is thus plain, that as a matter of biblical history, the covenant commu-

ity, God's Israel, was at no time, the natural progeny of the patriarchs, but at all times, it was the corporate community bound together by the faith of Abraham and under the government of a divinely appointed head. This headship was successively in Abraham, Isaac and Jacob, but after this the community became God's son, and under Moses as a typical mediator was brought out of bondage, and organized in the wilderness under a body of laws which had a promise of good things to come. Under David, the nation, in its elements, was largely Canaanitish, and he became the typical head of the nations, and the promise to Abraham concerning the multiplication of his seed became the promise to David (Jer. 32: 22). The New Testament representations, which declare that they are Abraham's seed who have the faith of Abraham, is thus an Old Testament truth; and God's Israel, the covenant community of this present time is to be found in the communities accepting the headship of Jesus Christ.

If Jesus is not the Messiah, then the covenant people may be the people in our cities and on our streets who are called Jews, and who make some use of Old Testament rites, while they wait for a Messiah yet to come. But on that supposition, the Old Testament, must cease to be regarded as the sure word of prophecy, since the latter end hope of the community under the law began with the return from the Chaldean Captivity, and was to be realized under the latter house ((Hag. 2:9). The moment that temple became a ruin, that very moment the Providence of God proved that the Messiah had come; and all past economies had their completion in that Messiah and the economy he established. He who was "set up from everlasting" and who had from time to time appeared in some supernaturally assumed form, and thereby had given direction and authority to a typical and temporary economy, now came in the flesh; and whoever accepts the Old Testament as prophetic, must accept Jesus as the Messiah, whose day Abraham saw (John 8:56), whose reproach Moses chose (Heb. 11:26), and who followed the Israelites in the wilderness (I Cor. 10:4).

It is commonly thought that the term, Church, is a New Testament idea, and that it has special relation to the Gen-

tiles. But this is not the case. Isaac's blessing to Jacob indicated that he was to become a qahal of nations (Gen. 28:3), and this promise was ratified by El Shaddai at Luz (48:3). But qahal means the same as the Greek term *ekklesia*, and the LXX use the latter term frequently to translate the Hebrew term qahal. In the twelve tribes we have the nations referred to in the blessing of Isaac and El Shaddai; and in those nations bound together by religious bonds, we have the qahal, the assembly or Church of God on earth.

When our Lord declared that he would build his Church on the rock of men confessing him (Matt. 16:18), the emphatic term is not the word church, but the pronoun, *my*, and that pronoun as referring to the Christ manifested in the flesh, and who men thought of so differently. There was a Church in the wilderness of the wandering (Acts 7:38), and in the midst of it Christ was to cause the praises of God to be sung (Heb. 2:12). That Church was an "olive root" into which there had been much ingrafting during the history of the temporary economy; and when Christ came to his own things, and his own people rejected him, they proved that they were his own, only in a formal and outward sense. Hence his determination to build his Church on the rock of men confessing him from the revelation granted them by the Father in heaven. Thus the Church would continue to be what it ever had been, an assembly of mortals bound together by the operations of God's grace in the heart.

Christ began the building of such a Church immediately after his rejection by those who sat in Moses' seat. By his Galilean ministry, a body of disciples were gathered, and from these he chose twelve men to be the nucleus of a new Israel. These he appointed to judge the twelve tribes of Israel (Luke 22:29, 39) and the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). From the body of his disciples he also sent our seventy evangelists (Luke 10:1), and the sending out of these indicated the same truth as the baptism and preaching of John Baptist, namely that those who thought of themselves as Abraham's seed, were in the same condition of moral and spiritual estrangement from God as the Gentiles. Hence

Christ gives to his disciples the same outward organization as that in the Old Testament which indicated the Israel or God as a priestly people chosen to mediate between him and the world in darkness; and it is this feature of the Church which receives special emphasis in the New Testament (1 Pet. 2:9). The universalism of the Old and New Testaments has the same root in God's love and grace toward men, and Christ is the world's Saviour.

In forms essentially the same as those which indicated the choice of Israel as a priestly people at Sinai, and pointing out their God-chosen representatives (Numb. 11: 16, 17, 25, 26; 1 Sam. 10:6, 10; 16: 13), the whole body of disciples of Christ was pointed out as the people of God, according to the preintimation of Moses (Numb. 11:29); and the lesson of Pentecost is not that the Holy Spirit was given once for all to the Church, but that the Church was pointed out once for all, as the Israel of God, the fulness of Christ, and the one body to which God bore witness by all the spiritual gifts which had characterized the Old Testament people.

A time, in God's forbearance, was given to the people of the old economy to leave the fellowship of the Sanhedrin, and join themselves to the body of which the Apostles were the heads; and among them the Apostles were supernaturally preserved and directed to stand in the temple and preach to them "all the words of this life" (Acts 5:20). Thus, out of Israel, soon to perish as an outward community existing under the institutions of Moses, a Church was built up, and into it, the Gentiles were brought as fellow citizens (Eph. 2: 19).

It is this Church which is called "the Israel of God" (Gal. 6:16), Abraham's seed (3:29), the circumcision (Phil. 3:3), and every endearing term, and every endearing relation applied to the Old Testament people of God, is in the New Testament applied to believers in Christ. All that is merely Jewish is spoken of with something bordering on contempt. The ordinances of the law are carnal ordinances, established by a carnal commandment. They are weak and beggarly elements, and circumcision is a mere concision. Those who say they are Jews, are not, but do lie, and are of the synagogue of Satan (Rev. 3:9). Jerusalem becomes Sodom and Egypt, "where also our Lord was cru-

cified" (11:8). In Christ Jesus there is neither Jew nor Greek, and the doctrine of the Apostles is that Jews and Gentiles can find salvation in precisely the same way (Acts 15:11).

There is thus unity in both Testaments, and faith, not blood, is the uniting bond of the people of God. Those whom we may call Jews, cannot be said to have any race connection with the patriarchs; and if there were promises in the Bible to the physical seed of Abraham, it would be as difficult to find them, as to find the drops of dew in the ocean.

Since the fall of the outward institutions of Moses, there may be a people who are the corporate successors of those opposed to Christ and his Apostles; and the Judaism into which the Early Church soon fell, and their acceptance of the Roman government as a theocratic power to defend and extend the faith of the Church, may have kept the persecuted synagogue comparatively free from intermixture with other people. The consequence may be that those whom we call Jews are in a great degree the pure descendants of the people to whom Christ came, and

who are largely rationalistic in their faith, and accept neither Moses nor Jesus as God's messengers. Thus their separate existence can be accounted for and no doubt it will continue, as long as there is anything like persecution of them, and so long as the Church continues to teach that God's promises are to a race, and that a race may have rights which God is bound to respect, no matter what its moral state may be. With all plainness of speech the Bible declares, that where the faith of Abraham is, there the children of Abraham are, and there are the heirs of the promises.

With such a faith, God's Israel must go forward, and realize that in all its activities Christ is in the midst, and goes forth with her missionaries "conquering and to conquer." Now as of old the Church's witnesses may have their baptism of blood to suffer, but its ultimate victory is certain, and under the cross as the symbol of our faith, the one family of God will continue to be constrained by the love of Christ, till the One body is completed and perfected, and Christ, "shall see of the travail of his soul and be satisfied."

The Coming of the Son of Man in the Synoptic Gospels.

It is well known that the Epistles of the New Testament are of earlier date than the Gospels, and it is in them we have the earliest statement of Christian doctrine and expectations. In those epistles there are frequent references to a coming of Christ which was future at that time, and which the Apostles expected they might live to experience, and taught the people to whom they wrote to cherish the same expectation. In his earliest epistle Paul speaks of "the coming wrath" (tes orges erchomenes) and of Jesus delivering those out of it who waited for the Son of God from heaven, as the pious in the Old Testament waited on Jehovah (1 Thess. 1: 10). This wrath is the same as that which has overtaken the Jews as a corporate community at the end or consummation of their national history, and their present hostility, Paul regards as an indication that they have been abandoned of God to fill up the measure of their sins (2: 14-16). The deliverance from such wrath is the inheritance of faithful, steadfast Christians, and in it the pious dead are to share. "For we, the living, who are left till the presence of the Lord in power (parousia) shall by no means anticipate those having fallen asleep. For the Lord Himself, with a shout, with a voice of an archangel and the trumpet of God, shall descend from heaven, and first, the dead in Christ shall rise, or stand up. Then we, the living, who are left, shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall ever be with the Lord (1 Thes. 4: 15-17)." Such words as these together with frequent references to the nearness of the parousia might be multiplied, and they all indicate, that that for which the Apostles waited was considered as near, and to be realized in that generation.

Such theologians as Swartzkopff, make the teaching of the Apostles on this subject an argument that Jesus must have taught the same thing, and finding that the synoptic Gospels warrant this conclusion, it is recognized that this is New Testament teaching. It is farther assumed that the coming of which both Jesus and his Apostles spoke, was a physical and visible coming, and as this did not occur in that generation, the conclusion is drawn, that neither Jesus nor His Apostles were so inspired as to be infallible in their teaching.

Others insist that the motive for the composition of the Gospels is to be found in the expectations of the early Church concerning the coming of Christ, and that they were written to strengthen the hopes that were beginning to fail, and so are colored by the supposed needs of the time. In connection with this alleged coloring from the Apostolic age, questions of pseudonymity are raised concerning the first Gospel, and scholars of repute say, that "it is certain that the Gospel of Matthew was not written by the Apostle of that name." It is admitted that it is founded on "logia" written by that disciple, and critics are ready to point out that "logia" in the present Gospel. It is also maintained that the Gospels have been interpolated, and in the prophetic discourse of our Lord, critics point out a Jewish Apocalypse incorporated within it. With such questions, the Christian minister of to-day has to deal, and if he is desirous of getting "back to Christ" and Mary like, sitting at His feet, whatever trouble it takes, he must be ready to take it, and find the great Teacher who has the words of eternal life, and by His word still communicates life and peace to souls seeking Him.

Now it may not be possible in a brief paper to investigate the various questions raised, and show their character, but it may be possible, on the subject of our Lord's coming, to study the Synoptic Gospels, and from passages which advanced critics consider as genuine records of the primitive teachings of our Lord, prove that there is no good ground for believing that He made any predictions which have not been fulfilled.

And first of all, let us recall the fact that the ministry of our Lord began with His baptism, and at that time He was acknowledged as the beloved Son of God in whom He was well pleased (Mark 1: 11). All the evangelists tell us that this was proclaimed by a heavenly voice at the Jordan, and the Synoptics record a similar attestation at the transfiguration, and in the Gospel of John we have a similar recognition of Him, in connection with the coming of the Greeks to Him, and his intimation that the hour had come for the glorification of the Son of Man, judging the world, and drawing all men to Him by His being lifted up (John 12: 20-32).

Whatever was the outward character of that heavenly attestation, it is plain that it is the counterpart of the attestation of Moses to the polity of the Old Testament. At Sinai, Jehovah said to Moses, "Lo I come to thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever, literally, to an indefinite age" (Hebrew preposition *l*, to, toward, and the noun *olam*, a hidden time, the life of a man, the duration of a dynasty, or an institution Ex. 19: 9). In the conception of the Evangelist the age of Moses' authority ended with the baptism of Jesus, and from henceforth it is He, and not Moses, who is the Mediator between God and man.

It is evident also that it is not in a metaphysical sense, that the heavenly voice recognized Him as the Son of God, and at the opening of the Gospels we are not introduced into the subtleties of metaphysical theology; but the Sonship is the counterpart of that recognized in the Old Testament. When Moses was sent to demand the liberation of Israel from Pharaoh, he was directed by Jehovah to say: "Israel is my son, even my first born: Let my son go, that he may serve me" (Ex. 4: 22-23). The same declaration essential-

ly was made of David's successors in office (2 Sam 7: 14), and the sonship declared was one, which through divine grace, was capable in some degree of receiving Jehovah's revelations, embodying them in institutions of religion and government, so that Israel became the light of the ancient world, and prepared the way for Christ and the Gospel.

Now when Jesus is declared to be the Son of God, in whom God is well pleased, and the well pleased is in the aorist tense, which in New Testament Greek, according to Professor Thayer, inclines to the same signification as the perfect, the meaning is that Jesus coming forth from the baptismal waters is the Son of God for whom all past history has been waiting and preparing, and one in whom God's progressive revelation finds its end and consummation. In other words, Jesus of Nazareth, entering upon a ministry in which all righteousness is to be fulfilled, is the ideal Israel, the end of the law and the prophets and the one from whom cometh forth salvation for men. Hence His earthly mission was to the historic Israel, and when His mission to that polity is spoken of, the aorist tense is used, and the mission declared to be complete and perfect for the purposes stated. Thus He came finally and perfectly to fulfill the law and the prophets, the Old Testament economy (Matt. 5:17). He came finally and perfectly to call sinners to repentance (9:13). He came finally and perfectly, not to send peace on the earth, the covenant land, but a sword (10:34), that henceforth religion should not have an inseparable connection with national and family ties, but have its seat in the conscience, and in the duty of receiving and following Him in the face of all opposition and seduction. He came finally eating and drinking (11:19), thus entering into social relations, and the world sees Him no more (John 14: 19), because He is no more in it (17:11). He came finally, not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. 20:28) and by that one offering He has forever perfected them who are being sanctified (Heb. 10:14).

With this historic manifestation of Himself the Law and the prophets i. e., the Mosaic polity, had its end or consummation, and so from the time of

John Baptist the Kingdom of God was preached, and men from every station in life pressed into it. But the Kingdom of God is primarily that state of humanity in which God's will is done, and in the Lord's prayer, the petition, "Thy will be done" defines the petition, "Thy Kingdom come." In Jesus of Nazareth we see one who knows the will of God perfectly (Matt. 11:27), and to whom it is meat and drink to do it. In Him the Kingdom of God is perfectly realized, and so He could say "The kingdom of God has come." But the characteristic title Jesus gave Himself, was the Son of Man, and the meaning of this title, whatever its connection with the past history of the covenant nation, was that He who bore it, was the ideal man, the man of God's right hand, the Messiah in his humiliation, the ideal Servant of Jehovah. As such He is the Head of the people of God, and through His mediation eternal life is imparted. Hence eternal life is synonymous with the kingdom of God (Comp. Mark 9:45 ff 10:17,23), the one expression emphasizing the individual character of the highest good, and the other its social nature. Those who receive eternal life from Christ enter into this blessed community, and Christ is formed in them the hope of glory.

Now when Christ came to the historic Israel, as the ideal Israel, the head of the people of God, and was not received, the historic Israel revealed its character as an apostate people ready for judgment. As long as Christ's ministry to Israel continued it was a ministry of mercy and gracious drawings. In determining His claims there might have been honest doubts in the mind of the sincere seeker after truth, and in the process of seeking truth such a man might speak a word against the Son of Man. For such there would be forgiveness. But it was otherwise when a man spoke against the works Christ wrought by the Holy Spirit and ascribed them to the devil. Such a man proved that He had been abandoned of God, and the light within Him was darkened. Hence for this man, Christ declared there was no forgiveness, neither in this age (aion), nor in the age about to be (Matt. 12:32).

The Gospels thus set before us two ages, the one present, and the other impending, and this is school language. The Rabbis spoke of this age (olam haz-

zeh), and by it they understood the age of the Mosaic polity. They also spoke of an age to come (olam habbo) and by that they meant the age of Messiah. Between these two ages, conceived of sometimes as belonging to this age, and sometimes as belonging to the age to come were the days of Messiah (ymoth hamashicha). In Luke (17:22) this time is spoken of as the days of the Son of Man which disciples would vainly desire to see in time to come. The days of Messiah's manifestation were to end in the day when the Son of Man would be revealed (Luke 17:30), and this the Rabbis spoke of as the end of the age, (qats haolam), and it appears in the New Testament as the end or consummation of the age (Matt 13:39, 40, 49: 24:3, 28:20). The only other writer using this phrase is the author of Hebrews, and there we have ages in the plural, and we read, now once, upon the consummation of the ages has He been manifested to put away sin by the sacrifice of Himself (9:26)). Thus the end of the world in our version, is not the end of the material world, nor of the social world, but it is the consummation of the Mosaic polity, which was to be judged and dealt with according to its attitude toward the Son of Man, the antitypical Son of God, God's Israel.

Now it is with reference to a judgment on that polity, that the coming of the Son of Man is spoken of in the Gospels as an event then future, and which we may call His second or eschatological coming. In Mark's Gospel, which critics hold to be the earliest, and least colored by expectations and teachings of the Apostolic age, our Lord speaks of a future coming in connection with Peter's Confession of Him as the Christ, the Son of God, his offense at the Cross, our Lord's reproof of Him, and our Lord's instruction to the disciples and the people concerning the importance of the soul's salvation, by confessing Him and faithfully following Him: "For whosoever may have been ashamed of me and of my words in this sinful and adulterous generation, of Him also shall the Son of Man be ashamed when He may have come in the glory of His Father with the holy angels. And He said unto them, Verily I say unto you, there are some of those standing here, who shall by no means taste of death, till they have seen the Kingdom of God having come

(2 perf.) in power (Mark 8:38; 9:1)."

The solemnity of this passage, its connection with a near judgment on the nation to which He came historically as the last messenger to the vineyard of His Father, the double reference to time, as being to that generation, and before some of them hearing Him would taste of death, is worthy of note; and it is also worthy of note, that what is to be seen or experienced in that generation, is not the kingdom of God growing in its adherents, but the kingdom of God as having come perfectly in power. Thus we have the idea of the Kingdom of God, as the manifestation of God's reign, or the manifestation of the power of His grace, by which His will is done on earth as it is done in Heaven, and this reign is to be perfectly manifested and experienced in its power during that generation.

Now some respected brethren think that this prediction of Christ, which is recorded by all the Synoptics, was fulfilled, or received a typical fulfillment in the transfiguration which occurred about eight days afterward. But with all due respect to such brethren, I cannot help regarding such an interpretation as a clumsy evasion of very plain testimony. (1) Whoever heard of a prediction being fulfilled in a type? and by what right can men make the transfiguration scene a type of a Millennial kingdom, an idea which does not occur in Scripture, except it be in the hieroglyphics of the Apocalypse? Is this a literal interpretation of Scripture? or what is it? (2) It is to be noted also, that the transfiguration scene, was not a scene in itself uncongenial to Peter or any of the Apostles, and it is very improbable if not impossible, that our Lord would make a solemn prediction of a scene so congenial to the minds and tempers of the Apostles at that time. (3) In the transfiguration scene there was no coming in judgment on that adulterous and sinful generation, and no rewarding of faithful confessors. (4) The words of our Lord imply that the event of which He spoke would not take place till the most of his hearers had passed away, and only some would be living to experience it. But in eight days, it would have to be shown that a pestilence was raging before it would appear as probable that very many had died, and it is quite possible that none died

during that time. (5) But the most serious objection to such an interpretation is that it obscures the real meaning of the transfiguration scene. Let that scene be considered and it will be noted (a) That only three of our Lord's disciples were witnesses of it, and these three, the most spiritually minded of the twelve, one of them Peter, who had confessed Christ and been offended at the cross. (b) That the language employed to describe the going up to the transfiguration scene is the technical language used for leading a sacrifice to the altar, and is used of the Levitical priests leading their victims to the altar, and of Abraham leading up Isaac to slay him. (c) That the conversation of the heavenly visitants is of the death Christ was to accomplish at Jerusalem. In the Gospel of Luke it is of the exodus he was to accomplish at Jerusalem. The Exodus from Egypt was by means of the blood of a lamb, the Exodus from the bondage from sin is by the blood of the Lamb of God. Speaking of this exodus, the heavenly voice, not only recognizes Jesus as the beloved Son, but adds, Hear ye Him, and the context indicates, that what we are to hear, is Christ speaking of His death as an exodus, the means of deliverance from bondage. (d) That what had been seen and heard was not to be told to any till the Son of Man was risen from the dead. That was to be the commentary on the transfiguration, and hence I take it, that the transfiguration scene was no fulfillment, in type or any other way of the prediction of the coming of the Son of man, but it was designed to exhibit the cross of Christ in another light than the flesh viewed it, and enable the three Apostles and all succeeding disciples, not to be ashamed of the cross of the Lord Jesus, but glory in it. As this, I humbly think gives an interpretation of the transfiguration scene, which grows out of the context, and is in keeping with the general teaching of the Bible, the prediction of the Son of Man coming, cannot be regarded as referring to anything else, than a near judgment on that generation, and at the same time a manifestation of the kingdom of God in power.

As this prediction is recorded by all the synoptics, it gives weight to a passage recorded only by Matthew, but undoubted, and by such critics as Re-

ville, Wernle and Hawkins thought of as belonging to the "logia" of Matthew the publican. In connection with sending out the twelve on a temporary mission, Matthew has connected instructions concerning their Apostolic Mission, when they would be subject to persecution, and might be cited before Synagogues and Jewish councils; and concerning that Apostolic Mission, they are directed, "When they persecute you in this city, flee ye to another: for verily I say unto you, Ye shall by no means have accomplished (telesete) the cities of Israel till the Son of Man may have come (Matt. 10:23)." This supposes the existence of cities of Israel, the local synagogue, and power to persecute when the Son of Man comes. As the disciples were not exposed to persecution till after Pentecost, and as our Lord did not follow the disciples on their temporary mission, but they returned to Him and told all things, both what they had done, and what they had taught (Mark 6:30, Luke 9:10), it seems like unworthy evasion of testimony, to refer our Lord's words to any coming and going of His during His earthly ministry, and hence they must be referred to His eschatological coming to the economy which rejected Him.

Another undoubted passage is Mark 14:62. In answer to the question of the High priest, Art thou the Christ, the Son of the Blessed? Jesus answered, I am, and ye shall see or experience the Son of Man sitting at the right hand of power, and coming with the clouds of heaven. The plural ye, indicates that the high priest and his party are to experience the coming of the Son of Man, and that coming is spoken of in the present tense, indicating that it is a process having a beginning and a continuation for some time, and the beginning is to be experienced by his unjust judges. When we turn to Matthew we find that beginning is from now (ap arti), and Luke also dates it from now (apo nun) (Matt. 26:64, Luke 22:69).

These additions of Matthew and Luke may be rejected, and a motive found for their insertion in the assumption of a late date for these Gospels, and a desire on the part of the Evangelist to hedge concerning the expectations of the Early Church, and point them backward to a process which had begun, rather than forward to something to be expected; but even with the rejection

of Matthew and Luke's designation of time, there stands Mark's testimony, and the spirit of the passage is that Jesus who appears a culprit before His judges, turns upon them, and assumes to be their judge, and tells them that they shall experience His exaltation to the right hand of power, and His coming as Jehovah comes in the Old Testament, when He comes in wrath against sinful polities.

Another testimony to the same effect might be drawn from the prophetic discourse, but here we are met with assertions of interpolation, and critics point out a Jewish Apocalypse. Eliminate this alleged Apocalypse from Mark 13 (verse 6-8, 14-20, 24-27) and there is no allusion to the coming of the Son of Man on the horizon of our Lord's outlook. But we have a significant parable of the sprouting fig tree indicating the nearness of summer, and the application of the parable is, "So also ye, when ye see these things come to pass, know ye that He is near, at the door" (Mark 13:29). Swartzkopff argues for the personal, "He is near," rather than the impersonal "it is near," and Moffat in his Historical Testament gives the personal "He is near." This would indicate that in the words of Christ there must have been some allusion to His coming such as is found in the twenty-sixth verse, "And they shall see the Son of Man coming in the clouds with much power and glory." This is the person that is near, and so our Lord's declaration in verse 30, "Verily I say unto you that this generation shall by no means pass away, till all these things come to pass." This event, according to Mark, is to occur "in those days, after that tribulation" (Mark 13:24). According to Matthew it is to occur immediately (euthéos) after the tribulation of those days (24:29). Now the tribulation is connected with the gathering of armies around Jerusalem, when those in the city are to make all haste to leave it, and those in the country by no means to enter into the city. Women with nursing children will be exposed to future hardships, and the disciples are supposed to be living, and are directed to pray that their flight from the doomed city be not in winter nor on the Sabbath day. If the Son of Man is to come immediately after those days of tribulation, his coming is in judgment on the doomed city, and is just as soon, as

those who have confessed and faithfully adhered to His cause are out of it.

In Matthew's account there is a parousia of the Son of Man in those days of tribulation in which disciples are to escape out of Jerusalem, and it is said "For as the lightning cometh out of the east, and is seen even unto the west, so shall the parousia of the Son of Man be." A respected brother declares himself certain that this has never been fulfilled, evidently thinking that this comparison is indicative of a coming that is universally discerned over the whole world. But whoever heard of an electric storm that was not comparatively local, and confined to a small space of the earth's surface. Instead of indicating a coming that is discerned by the inhabitants of the earth, this comparison indicates the very opposite, and like the allusion to the city, and the house tops, and Judea, takes us to the land of Palestine, and the parousia that is spoken of, is a parousia in the ordinary sense of that term, a presence of the Lord for the purpose of helping His exposed disciples.

Others are sure that the comings of this discourse have never been fulfilled, because the sun and moon have not been darkened, and the stars have not fallen from heaven, and the tribes of earth have not mourned. But the tribes of the earth are the tribes of the covenant earth, and from the time of Joseph's dream (Gen. 37:9) sun, moon and stars are the prophetic figures for the rulers and people of polities, and the same cosmic phenomena are described as happening in connection with God's judgment on Babylon, and other nations. But here the matter is put beyond a doubt, by our Lord's declaration, that all these things are to occur before that generation pass away, and this saying is recorded by all the evangelists. The testimony of the prophetic discourse is thus clear that the coming of the Son of Man spoken of in the Synoptics was to occur in that generation.

To this it is to be added that all the imagery connected with waiting and watching for the coming of the Son of Man, belong to a generation. The servant watching for his master's return, the virgins going forth to meet the bridegroom, are persons who have but an ordinary human life, and it is while they live, that their lord or bridegroom

comes. So also the Kingdom of God is never likened to a forest whose growth is slow, but to the sowing of seed which matures and is harvested in a year. The barren fig tree has only another year of grace given to it, and during the last week of our Lord's ministry, the fig tree which had the promise of fruit without the reality was cursed. Thus the testimony of the Synoptics, seems to me to be all one way, and the Coming of the Son of Man they speak of, was a coming to be realized in that generation.

Now it is argued, that the coming of the Son of Man was to be visible, and as no such coming has taken place, it is said, He could make predictions which have not been realized. That our Lord's coming was to be visible and physical, very little proof is offered, and Swartzkopff thinks that when the most cultured man of His time makes Jesus float down from heaven in a spiritual body, Jesus could not have had a different view. But this may not be a correct statement of Paul's idea, and at any rate, the Synoptics, giving us the teachings of Jesus, claim our first attention.

Now it is observed by Cremer, in His Biblical and Theological Lexicon of the New Testament that the verb to come followed by the preposition *en* is a Hebrew idiom, and where it occurs, to come means to be manifested, and *en* points to that by which the manifestation is discerned. Turning to the Old Testament, we find it said: God came to Abimelech in a dream, and the meaning is that He manifested Himself to that Philistine by means of a dream (Gen. 20:3). The same thing is said of God manifesting Himself to Laban (31:24), and by the use of the same idiom Jehovah said to Moses, Lo, I come to thee in a thick cloud (Ex. 19:9). Other Old Testament examples are Lev. 16:4, Comp. with Heb. 9:25, Ps. 66:13, 71:16. In all these examples, the Hebrew verb *bo* is translated in the LXX by the verb *erchesthai*, and the preposition *both* in Hebrew by the Greek preposition *en*. In Ps. 118:26 it is said "Blessed is he that cometh in the name of the Lord," and this same text, in the same form is found in the New Testament, and Jesus said of Himself, I have come in my Father's name (John 5:43). This is what gave character and meaning to His manifestation. Coming thus, every one who

who had heard or learned of the Father came to Him. Coming thus, every one who saw Him, saw the Father also. Turning to Matthew (16:27-28) we find that it is a coming that is a manifestation which is spoken of, and that manifestation is to be discerned not by any physical or visible movement in space, but by means of the glory of the Father.

Matthew, indeed, tells us that the event of which He speaks is impending, and His words are translated literally thus: The Son of Man is about to come in (en) the glory of the Father. Mark and Luke do not have the idiom which suggests the impending character of the manifestation, but both have the idiom which points out the coming as a manifestation to be discerned by the glory of the Father. We have the same idiom on Mark 13:27 and Luke 21:27. The Son of Man is to be seen or experienced as coming (present tense) by means of the clouds, the symbols of the divine majesty when God intervenes in the affairs of polities.

If the glory of God were some visible sheen then we might regard the predictions as referring to that as the means by which His manifestation is to be discerned. But while there was a visible glory, oftentimes connected with the manifestation of God, that visible glory, was not the real glory of God, and we cannot be expected to think that our Lord was referring to externalities proper enough to the childhood of revelation, when He said, He was about to be manifested in the glory of the Father. The glory of the Father is that which is peculiar to the Father. Grace and goodness have their source in His nature, and hence the prayer of Moses, "shew me Thy glory," is answered by God causing His goodness to pass before him (Ex 33:19). And so we read of the Lord passing before Moses and proclaiming Himself as Jehovah, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquities, transgression and sin, and that will by no means clear the guilty (Ex. 34:6,7). Thus the glory of the Father, is that which is peculiar to the Father, the source and fountain of mercy and judgment, and when the Son of Man comes in the Glory of the Father He is manifested in the judgment and grace which fulfills the law and the prophets and brings in ever-

lasting righteousness. By means of such a coming, the Son of Man is exhibited as the Father's vice-gerent, the theocratic King, the one mediator between God and man. This rule is to continue till all things are put under his feet, and then shall the Son also be subject unto Him who put all things under Him, that God may be all in all (1 Cor. 15:26). It is not the person of the Son that is thus to be put under God, for the personality of the Son is the one personality of God, but it is the Son in His office of mediator, the Son as the ideal Israel. In that generation to which Christ came the office of the Son as judge and ruler of all polities was to be manifested, and just as the typical Israel was the occasion of judgment upon all the polities with which it came in contact, so the antitypical Israel, Christ in His office of mediator, was to be the occasion of judgment upon all the polities of earth, and only those loyal to Him can stand. To this position He attained in the generation to which He came, and Peter spoke of a judgment which must begin at the house, that is the professed people of God.

When He came thus, the Son of Man was experienced as coming, or being manifested by means of His Kingdom, and here we have the verb to come in the form of the present participle, showing that the Kingdom of Christ, is a royalty of the Son of Man which has an earthly history, and is progressively manifested. In Mark it is not the Son of Man coming in His kingdom that is to be seen or experienced, but it is the Kingdom of God having come (2 Perfect eleuthian), in (en) power (Mark 9:1). That is, the coming of the Son of Man in His kingdom, is the perfect manifestation of the Kingdom of God by means of the power which accompanies the kingdom of Christ.

Now when we recall what took place at Pentecost, and during the Apostolic age, when the Spirit of God left the synagogue, and came upon the witnesses of Jesus in all His manifold operations, so that from henceforth the witnesses of Christ on earth were the organs of the Spirit of God, and He richly endowed them for working, waiting, suffering and dying for Christ and His cause, we cannot fail to see, that we have the same demonstration that the Son of Man has come in His kingdom,

and that the kingdom of God has been perfectly manifested as the Israel of the Old Testament possessed, when God set Saul aside and chose the son of Jesse as His anointed over the typical Sion.

And with every vestige of the Mosaic economy swept from the earth with the besom of judgment, the olam duration of Moses' authority ended; the olam priesthood of Aaron and his sons terminated more than eighteen centuries ago; the olam passover, as the sacrament of a temporal deliverance, no longer capable of being celebrated according to the law; circumcision no longer the badge of a consecration to God revealing Himself by a progressive revelation, but a mere cutting, and the badge of Christ rejected; with all these things removed by God's judgment, we have the demonstration that Christ has come in His kingdom, and that in the providential government of God, the Gospel of Christ has no rival, which can claim authority in past institutions, which have endured by an unbroken succession.

As I read the Bible, I hear legislators, prophets, poets, evangelists and Apostles and Apocalyptic seer, all joining together to exhort us to crown Jesus Lord of all, and instead of looking for crowns and kingdoms in an earthly state, and following the example of a wicked and sinful generation in looking for signs here, and signs there, I hear them exhorting us to set our minds on things above where Christ sitteth at the right hand of God.

And with all things made new, the way into the holiest of all opened for us

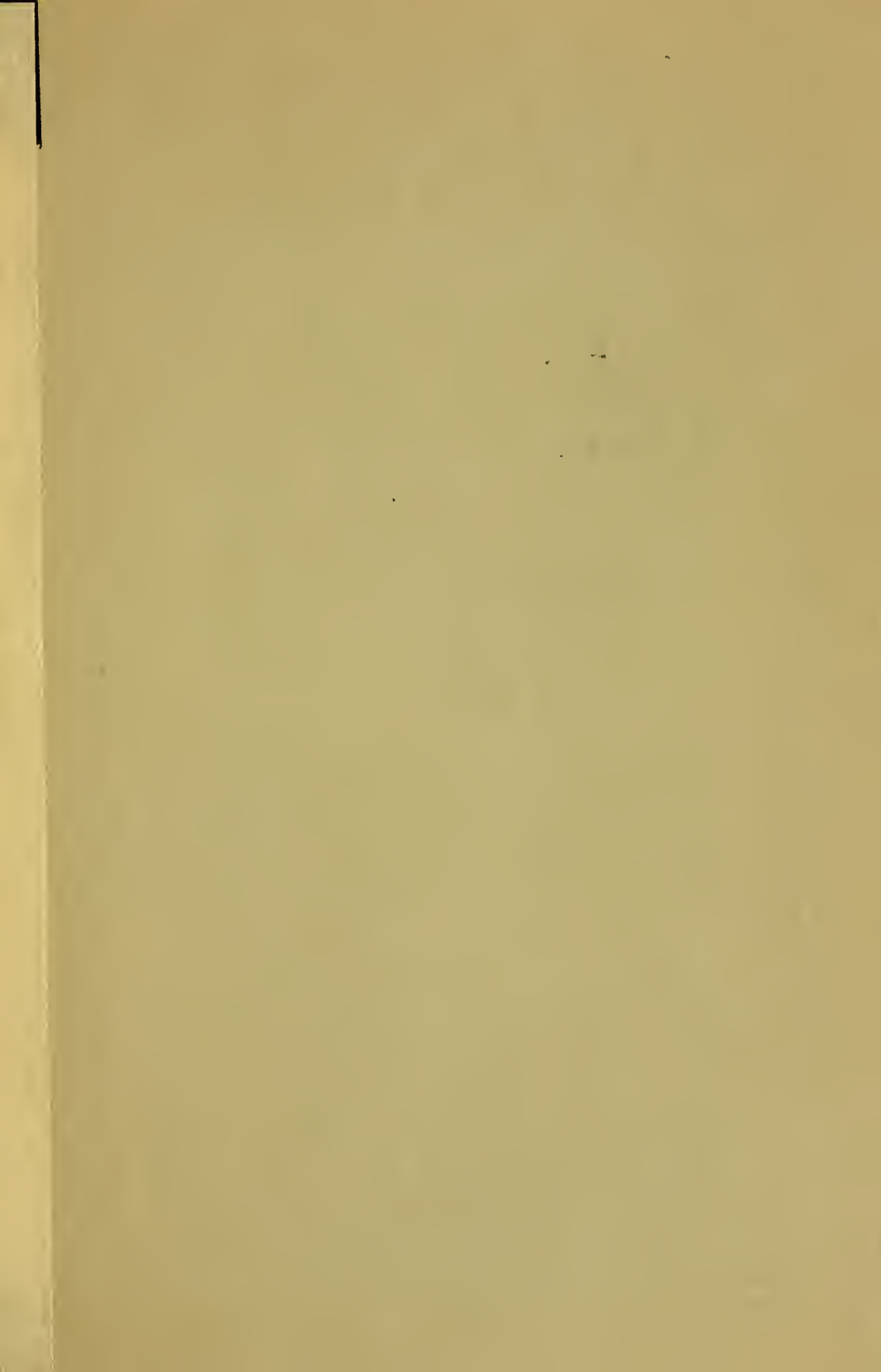
by the blood of the mediator of the New Covenant, and a new moral force gone into the world with the preaching of the gospel of the cross, and an influence from the ascended Lord silently but powerfully working in social life, which has made pagan empires totter to their ruin; with new conceptions of what human life means sent abroad into the world and influencing art, literature and commercial enterprises, and bringing moral questions into the councils of nations, it is not difficult to see, that the kingdoms of this world have become the kingdom of our Lord and of His Christ, and He shall reign unto the aeons of aeons (Rev. 11:15). In accordance with the analogy of prophecy, the prophecies of Christ have been fulfilled, the councils of the Most High revealed, and if we are not able to foretell by the study of the prophetic word the providential events which shall take place in the future, we may be able to know what principles of the divine government have been established, and so realize that wherever the carcass of a putrid faith poisons the air, thither the eagles or vultures of God's providential government will be gathered to remove it; and as by mercy and judgment graciously mingled, God has been guiding human history upward and onward in all past ages, so in all future time He will continue to guide it till this old world of ours breaks,

"Out of the shadows of night
Into the splendor of light;
And glory is everywhere."

He must increase (John 3:30).

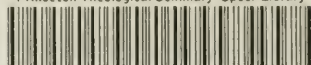
Date Due

[illegible]



BS1196.5 .C6P7
Biblical studies concerning the Israel

Princeton Theological Seminary-Speer Library



1 1012 00044 5645